



## THE MULTIPLYING OF RELIGIOUS DENOMINATIONS CONDUCE TO THE SPREAD OF THE GOSPEL?

A paper read before the fifth Sunday meeting of the Oxford Association by Rev. Croxton, pastor of Oxford, and published by request of the body.

The spirit of the age finds its expression in general organizations and centralization. This is true not only in the realm of material and temporal interests, but the social and becoming clamorous also in the general organic union and centralization in ecclesiastical circles. The gauntlet is thrown down by very religious denomination challenging the world to the "union of all Christians." This is only a modern repetition of an ancient demand for an old experiment, in which the primitive independent Christian congregation were united into one great ecclesiastical organization—miscalled the Holy Catholic Church—and has for more than

two centuries been the subject of much controversy. There is no doubt that there will be another successful effort to consolidate "all Christians" into one great ecclesiastical organization, hence the propriety of inquiry, "Is the multiplying of religious denominations conducive to the spread of the gospel?" Our first duty does not ask whether a united number of "religious denominations," but the "multiplicity" thereof would be conducive to the spread of the gospel. It is voluntary co-operation with its sister churches, when its judgment approves, in all lawful enterprises for the promotion of their common interest in the spread of the gospel. But they can have no organic connection with each other. Christ never intended that his disciples should be gathered into one great general organization, the members of which could never come together nor confer with each other in the transaction of business. The "oneness" for which Christ prayed in John 17:11, was not for oneness in an external ecclesiastical organization, but for unity in internal characteristics of faith, purpose, aim and effort. Christ authorizes no other type of organization of his disciples than that presented in the scriptures. He sanctions no rivals of his churches.

## WHAT DIVISIONS INVOLVE.

It remains for us to see on what principles there can be a multiplicity of religious denominations. A division can not scripturally arise from a change in church polity; because such a change would be a change in the very essence of the Church; neither could it legitimately spring from a change in the administration of the ordinances of the church, for that would be the substitution of human inventions for the divinely prescribed plan. The existence of every religious denomination is a standing protest against some doctrine or practice of every other denomination, and these conflicting organizations fill Christendom with strife, confusion and bitter animosity. "God is not the author of confusion." It is a sad fact of history that a large part of religious activity is directed in sectarian antagonism and efforts to confer the influence of other religious denominations instead of the spread of the gospel and the glory of God. Loyalty to the Great Head of the Church and unquestioning obedience to the Supreme Commander force us to the conclusion, that "the multiplying of religious denominations" is not conducive to the spread of the gospel. Christ has not authorized their existence and he does not acknowledge their claim. But you ask if he does not bless them to the salvation of many souls. Yes it is his right to use them for the promotion of his own glory and the accomplishment of his purposes, and as we are taught that he makes the wrath of man to praise him, and brings good out of evil in general, so he doubtless brings good out of them in spite of their evil tendencies; They are nevertheless usurpers of the divine prerogative.

## AUTHORIZED CHURCH POLITY.

There are only three conceivable sources for any possible form of church polity. The first is the development theory, which regards the form and order of church government as existing only in the germ, during the apostolic age, and as being completely developed in the subsequent centuries. According to this theory the church of the first six centuries, and not the New Testament church, is to be considered the true church of Christ; hence the teachings of the Fathers on this subject are accepted as supplementing the teaching of the scriptures. But the forms of church government represented by the Fathers differed radically at different periods; an appeal therefore to the Fathers leaves us in bitter uncertainty as to what is the true church. Besides, if we accept the authority of men later than the apostolic age to decide the institutions of Christianity, we do not logically stop with any period, but must accept the doctrine of a continued inspiration through all ages, supplementing the Bible by defining and perfecting its statements of duty and doctrine. There can be no adequate reason assigned for restricting the alleged process of development to any period; on the contrary, it would be more logical to regard it as continuing to the end of time. This theory is subversive of the fundamental principles of Protestantism: by denying the sufficiency and authority of scripture, and really leads to the second conceivable source of authority, which denies that there is a divinely required form and order of the outward institutions of Christianity; it is a matter of mere expediency to be determined according to the ever-changing condition of human society. The theory of expediency is untenable, in that institutions of the Christian religion are symbols of divine truth, the visible expression of God's thoughts; no change in the forms can therefore be made without producing a like radical change in the ideas symbolized. Change in the government and ordinances of the church and it will follow, as naturally as the shadows follow the sun, that the doctrine must be changed also. Secularism and sacramentalism led the way to the later corruption of Christianity in the administration of the ordinances. These institutions must be definitely prescribed, if the duties enjoined in connection with them are obligatory. One is not culpable for the failure to perform duties that are not revealed to him. If there is no definite form of church polity, how can one know certainly that he belongs to the church? The duties required in connection with church membership necessarily imply a divinely revealed form of the church and its ordinances, for it is inconceivable that God would impose

obligations on men without giving them means of knowing how to perform them. In fact the consensus of Christendom recognizes the necessity of divine direction and the sanction of apostolic authority. All parties appeal to the New Testament as a last resort to maintain the validity of their ordinances and organizations. So the theory of expediency is to be rejected and we come to the only other conceivable source of authority, the Holy Scriptures.

In the New Testament explicit directions are given respecting church membership, discipline, and the ordinances to be administered. The scriptures present a definite form and order for the institutions of Christianity; and as delineated in the Bible they are of God, obligatory upon all, and may not be annulled, altered, nor modified by human authority. Hence the Bible is our only source of authority, and is final on all questions of faith and practice.

## CHRIST'S CHURCH POLITY.

Now what say the scriptures of church polity? Christ gathered his church into a local congregation, and he gave the name of churches, not "denominations," and he guaranteed to each of these complete independence of all others and all dominion save his own. Each local congregation, individual church is sovereign and complete within itself. All the authority, power and responsibility pertaining to the entire discipleship of the Lord are conferred equally upon each individual church. There may be a voluntary co-operation with its sister churches, when its judgment approves, in all lawful enterprises for the promotion of their common interest in the spread of the gospel. But they can have no organic connection with each other. Christ never intended that his disciples should be gathered into one great general organization, the members of which could never come together nor confer with each other in the transaction of business. The "oneness" for which Christ prayed in John 17:11, was not for oneness in an external ecclesiastical organization, but for unity in internal characteristics of faith, purpose, aim and effort. Christ authorizes no other type of organization of his disciples than that presented in the scriptures. He sanctions no rivals of his churches.

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## NO SCRIPTURAL AUTHORITY FOR THE MULTIPLYING OF RELIGIOUS DENOMINATIONS.

Let us now, examine some passages of scripture that are presented as favoring a multiplicity of religious denominations. In Luke 9:49-50 we are told that the disciples, during a missionary journey, "saw one casting out devils in Christ's name; and they forbade him, because he followed not with them." But Jesus said, "Forbid him not; for he that is not against you is for you." It is to be observed here, that there is no question of doctrine or practice. He "was casting out devils in Christ's name, an act differing in no respect from the work of the disciples." There is no question of "denominations." It is only a question whether the man shall enjoy personal liberty in the discharge of his individual work, or whether he shall follow the disciples and thus enter one central organization. If this example proves anything, it proves independent self-acting government. Paul, in Phil. 1:15-16, rejoices in the fact of the spread of the gospel through

the proclamation of envy and strife and faction. Christ is presented; there is no admixture of human inventions with the gospel. It is only the motive to which Paul objects; there is not the remotest intimation of any difference in denomination. This is only another instance of God's bringing good out of evil in thwarting the purposes of the wicked for the promotion of his own glory. The Savior said, "Other sheep I have, which are not of this fold; they shall also must bring and they shall become one flock, one shepherd." John 10:16. The expression "other sheep"—not of this fold, refers to the Gentiles, and Christ is not referring to union in external organization, but to the preaching of the gospel to all and union in faith in him. His public ministry had been confined primarily to the Jews as "the sheep and the fold" but his kingdom is to include all believers. If this passage were so perverted as to make it apply to organization, it would be an argument for one great ecclesiastical organization as against a multiplicity of denominations; "one flock, one shepherd." There is no other passage.

As authority for the different branches of the Christian Church. "I am the vine, ye are the branches." John 15:5. Here Christ is presenting the union that exists between himself and the believer; and it is personal union by faith in Christ. These words were addressed to "the eleven" after their departure from the sanctuary of the upper chamber where they were when Judas "went out." No sane person would contend for a moment that "the apostles" were organized into different "denominations." In fact Christ says, "Upon this rock I will build," not my "religious denominations," but "my church."

## THE CONCLUSION.

The departure from the church polity presented in the scriptures, that is, the congregational form of church government, would necessitate rival denominations, if not antagonistic, in order to inspire and hold checks on each other, and to prevent stagnation and corruption. But Christ's plan of organizing a multitude of separate and independent churches presents stagnation and corruption, by healthy emulation without antagonism and strife and confusion. We can attain to the highest degree of success in carrying out our Lord's commission to the churches by adhering to his written instructions and prescribed institutions. As long as Christ's churches retain confidence in his wisdom and maintain inviolable his instructions, they will be inviolable and irrepressible.

## At Aways, where Bro. and Pinnock are stationed, I heard Captain Bower, of the B. government, arrived a few days ago and made certain demands on the King, which were met with armed opposition by the soldiers. The Captain with his forces from the central province, and waited for reinforcements. On the morning of the 12th inst., the city was bombarded and much of it was destroyed. The King, his chiefs, and others fled, and now I hear the people are returning with the Captain's permission to settle under British rule. I am glad to hear that no harm came to the native men received a ball wound which broke an arm. God get this by disregarding advice going to a certain part of the little by little the country has been baptized five at Aways. Here at Ogbomohaw interest has continued all along the increase, notwithstanding persecuting oppression to Christians has hindered much.

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Knights of Pythias contribute another, as a token of affection and appreciation of our pastor and brother knight. Many of our members were to us through change of location but their places have been supplied by new ones. The Daily Angel did not visit the rural church, but our Savior's angels were at his brightest joy from our Sunday School, and though their places may be vacant in the heart of the who knew and loved them.

Our business meeting should have been held the last Thursday in December, was postponed in deference to the Methodist conference which convened this place that week, to the Thursday in January, when the following officers were elected this year:

Treasurer—G. K. Exum.

Collectors—T. H. Griffin and Shipp.

Church clerk—W. W. McShipp.

Organist—Miss Daisy Shipp.

The Sunday School has been held on the first of the year.

Superintendent—J. S. Shipps.

Secretary and Treasurer—Venable.

Organist—Miss Daisy Shipp.

The Woman's Mission Society on the 17th. This band of women has never undertaken anything that, by God's grace, did not prove a glorious success.

Whole, our church can boast of Jacob's vow, as rendered by pastor on last Sabbath: "God will be with me, and will keep me in the way that I go, and will give me bread to eat and raiment to put on, so that I come again to my Father's house in peace, and shall the Lord be my God."

W. G. Castrol, Hardware, 2318 Fourth street, announced a good line of Farm Implements ready to show his goods.

On him, he is thoroughly reliable.

## OUR AFRICAN LIFE.

DEAR BRO. HACKER, I have been a little more than two months trying to push my work left by Bro. S. S. place. During the winter I baptized nine, and was doing to open a new station. The city has opposed our progress in various ways, but now he has gotten where he is afraid to oppose, and a few ago sent to beg my pardon.

The British officer who was soon.

At Aways, where Bro. and Pinnock are stationed, I heard Captain Bower, of the B. government, arrived a few days ago and made certain demands on the King, which were met with armed opposition by the soldiers. The Captain with his forces from the central province, and waited for reinforcements. On the morning of the 12th inst., the city was bombarded and much of it was destroyed. The King, his chiefs, and others fled, and now I hear the people are returning with the Captain's permission to settle under British rule. I am glad to hear that no harm came to the native men received a ball wound which broke an arm. God get this by disregarding advice going to a certain part of the little by little the country has been baptized five at Aways. Here at Ogbomohaw interest has continued all along the increase, notwithstanding persecuting oppression to Christians has hindered much.

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# WOMAN'S WORK

## CENTRAL COMMITTEE

President, Mary B. A. Clinton, Secretary & Treasurer, Mrs. Rebecca L. Sproules, Jackson.

OTHER MEMBERS.  
Mrs. Sallie A. Baley, Jackson.  
Mrs. Minnie C. Dameron, Jackson.  
Mrs. J. W. B. Clinton, Miss.

VIC PRESIDENT OF ASSOCIATIONS.  
Lebanon (Mrs. E. V. Clark, Ellenville, Miss.)  
Abbeville (Mrs. Sallie J. Shaw, Ark. Land.)

Bozoe (Mrs. Emma A. Porter, Miss. Hornum, La.)  
Cathoun (Mrs. Eliza F. Bruner, Banner.)

Central (Mrs. Margaret J. Webb, Clinton.)  
Obeser (Miss Mary Carter, French Camp.)

Chickasaw (Mrs. Eugenia C. Harbitt, Meridian.)  
Chickasaw (Mrs. Sallie J. Lea, Coldwater, Miss.)

Chickasaw (Mrs. Elizabeth Lea, Coldwater, Miss.)  
Chickasaw (Mrs. Nettle White, Coldwater, Miss.)

Chickasaw (Mrs. George C. Decker, Coldwater, Miss.)  
Chickasaw (Mrs. Mattie A. Green, Coldwater, Miss.)

Chickasaw (Mrs. Sue W. Price, Coldwater, Miss.)  
Chickasaw (Mrs. Geneva Wilbanks, Coldwater, Miss.)

Chickasaw (Mrs. Sallie E. Ballard, Coldwater, Miss.)  
Chickasaw (Mrs. V. V. Clarke, Coldwater, Miss.)

Chickasaw (Mrs. May Sallie Boyett, Coldwater, Miss.)  
Chickasaw (Mrs. Mary Ella Williams, Coldwater, Miss.)

Chickasaw (Mrs. Abbie Sibley, Coldwater, Miss.)  
Chickasaw (Mrs. Bettie Powell, Coldwater, Miss.)

Chickasaw (Mrs. Lizzie Leavell, Coldwater, Miss.)  
Chickasaw (Mrs. Jennie Cowart, Coldwater, Miss.)

Chickasaw (Mrs. M. M. Griffith, Coldwater, Miss.)  
Chickasaw (Mrs. C. J. Lowrey, Coldwater, Miss.)

Chickasaw (Mrs. Della Martin, Coldwater, Miss.)  
Chickasaw (Mrs. Lula Carter, Coldwater, Miss.)

Chickasaw (Mrs. Lou E. Bobo, Coldwater, Miss.)  
Chickasaw (Mrs. Angie Slack, Coldwater, Miss.)

Chickasaw (Mrs. G. W. Riley, Coldwater, Miss.)  
Chickasaw (Mrs. Susan Chastain, Coldwater, Miss.)

Chickasaw (Mrs. Neppie O. Thompson, Coldwater, Miss.)  
Chickasaw (Mrs. Mary Rod, Coldwater, Miss.)

Chickasaw (Mrs. Leone Wood, Coldwater, Miss.)  
Chickasaw (Mrs. Mattie Thornton, Coldwater, Miss.)

Chickasaw (Mrs. Alma Arnold, Coldwater, Miss.)  
Chickasaw (Mrs. Rankin County Association, Coldwater, Miss.)

Chickasaw (Mrs. Estelle Upson, Coldwater, Miss.)  
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less breast, will sweep the lyres and harp of Heaven; that her tongue, now silent, will join the non-dissident choir in singing the song of Moses and the Lamb, and in chanting the doxologies of God the Father, God the Son, and God the Holy Ghost; and that her body, now food for worms, will, in the morning of the first resurrection, be raised by the strong grip of the Lion of the tribe of Judah, and fashioned like unto his glorious body.

Mrs. Cameron was a faithful and true wife—no man, perhaps, ever had one more so; a kind and tender mother; a true friend; an affectionate neighbor; in a word, she was a high-toned Christian lady. May the Lord very abundantly help her father and his three motherless children, and give him grace and wisdom to train them in the nurture and admonition of the Lord.

"Sister, thou wast mild and lovely, gentle as the summer breeze, pleasant as the air of evening, as the fruits among the trees."

J. R. FAIRBANKS.  
Meridian, Miss., Jan. 16, 1896.

## SECOND QUARTERLY REPORT

OF WOMAN'S WORK, ENDING JANUARY 1, 1896.

ABERDEEN ASSOCIATION.  
Houston Sunbeams, Jackson church, \$15 00  
Home uses, 3 00  
Total, \$18 00

CHICKASAW  
Cherry Creek W M S, foreign missions, \$6 45

COPIAH  
County Line W M S, State missions, \$2 50  
Mississippi College, 5 00  
Gallman W M S, home uses, 2 70  
Hazelhurst W M S, missions, 76 35  
Crystal Springs W M S, min ed, 6 65  
Home uses, 16 50  
Ruby W M S, home uses, 3 90  
Home missions, 50  
Total, \$114 10

CENTRAL  
Learned W M S, home uses, \$4 75  
Orphan's home, 2 00  
New Hope W M S, F M, 8 00  
H M, 5 35  
S M, 14 35  
Clinton W M S, Miss. Col, 25 50  
Miss Ed, 2 50  
China, 27  
Junior branch Miss. Col, 28 75  
Madison W M S, Miss. Col, 3 50  
F M, 1 25  
Home uses, 15 00  
Jackson W M S, home uses, 11 70  
Miss. Col, 20 00  
Total, \$142 92

COLUMBUS  
Pleasant Grove W M S, F M, \$2 50  
Abbott Sunbeams H M, (box), 2 50  
New Salem Sunbeams, sustentation, 1 00  
Columbus Armstrong M S, F M, 5 00  
S M (box), 50 85  
Sustentation, 1 00  
Brookhaven W M S, sustentation, 5 00  
Mrs. Borders' S S class, 3 00  
China, 3 00  
Shuqualak, 10 00  
Total, \$80 85

CHICKASAWAY  
Meridian W M S, 41st Ave, F M, 7 00  
Home uses, 7 00  
Fifteenth Ave, H M (box), 30 00  
S M, 11 00  
Home uses, 85  
First church, F M, 5 00  
H M, 5 00  
S M, 5 00  
Total, \$64 65

FAIR RIVER  
Brookhaven W M S, F M, \$2 80  
Sustentation, 4 75  
Home uses, 12 95  
Little Bahala W M S, S M, 1 00  
Miss. Col, 2 00  
Sustentation, 3 00  
Total, \$25 50

GULF COAST  
Ocean Springs Willing Workers, F M, \$2 55  
H M, 5 00  
Min ed, 3 34  
Sustentation, 3 33  
Home uses, 50  
Moss Point W M S, home uses, 27 52  
Total, \$44 82

LEBANON  
Ellenville W M S, min ed, \$5 40  
Sustentation, 5 40  
H M, 4 50  
Total, \$15 30

OXFORD  
Oxford W M S, China, \$15 50  
H M, 1 35  
S M, 2 00  
Home uses, 101 97  
H M (box), 54 85  
Batesville W M S, H M, Jackson church, 2 50  
Total, \$194 92

PEARL LEAF  
Calvary W M S, home uses, \$1 00  
H M (box), 14 00  
Min ed, 7 10  
Total, \$22 10

BANKIN COUNTY  
Total, \$22 10

# MISSISSIPPI BAPTIST BOOK AGENCY

## FOR STANDARD RELIGIOUS BOOKS.

For the benefit of all brethren in the State, and of associational correspondence generally, I have arranged directly with the publishers to secure for them the most favorable terms on standard religious books, and for I sure I can be of service to all who will favor me with their orders.

FOR A CHRISTMAS GIFT NOTHING COULD BE BETTER.  
Ann:ated Paragraph Bible, \$5.00; Theodora, Margaret, \$1.00; Ministry of the Spirit, \$1.00; How Christ Came to Church, \$1.00; Broad: Harmony of the Gospels, \$1.50; Mother's Life of Trust, \$1.50; New Testament, 7 vols. per set \$18; Baptist Pamphlets, per vol. 75c.; Words and Works of God, \$1.00; Aids to Devotion, \$1.00; Bo:ce's Theology, \$3.00; Life of William Carey, \$2.00; Ab:ment of Christ (Pundition), \$2.00; Miss Baptist Preachers, \$2.00; Bible, Testaments, Hymn Books, Gospel songs, Tracts, etc., on most favorable terms. Address, Rev. L. S. FOSTER.

FREE MEDICAL REFERENCE BOOK  
(64 pages) for men and women who are afflicted with any form of private disease peculiar to their sex, errors of youth, etc., etc. Send 2 two-cent stamps, to pay postage, to the reading specialists and physicians in this country. Dr. HATHAAY & Co., 85 St. Charles St., Masonic Temple Building, New Orleans, La. (see page 13)

KANSAS CITY, MEMPHIS & BIRMINGHAM R. R.  
KANSAS CITY, FT. SCOTT & MEMPHIS R. R.  
No. 1 Florida Fast Mail leave Memphis 5:20 a. m.; arrive Tupelo 9:29 a. m.; arrive Birmingham 2:50 p. m.  
Close connection is made at Tupelo for all points south on the Mobile & Ohio R. R. This train carries Pullman Buffet Sleeping Car from Memphis to Jacksonville, Fla. via Atlanta.

Train No. 2, Florida Fast Mail, leave Birmingham at 12:30 p. m.; arrive Memphis at 10:00 p. m.  
This train carries Pullman Buffet Sleeping Car from Jacksonville, Fla. to Kansas City. Close connection is made in the Union Depot at Kansas City with the Pullman Buffet Sleeping Car from Kansas City to New York and connects in the Union Depot at Kansas City with the Pullman Buffet Sleeping Car from New York to Kansas City.

Train No. 3, New York limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive New York 1:00 p. m.  
Train No. 4, New York limited, leave New York 1:00 p. m.; arrive Memphis 9:15 p. m.

Train No. 5, New York limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive New York 1:00 p. m.  
Train No. 6, New York limited, leave New York 1:00 p. m.; arrive Memphis 9:15 p. m.

Train No. 7, New York limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive New York 1:00 p. m.  
Train No. 8, New York limited, leave New York 1:00 p. m.; arrive Memphis 9:15 p. m.

Train No. 9, New York limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive New York 1:00 p. m.  
Train No. 10, New York limited, leave New York 1:00 p. m.; arrive Memphis 9:15 p. m.

Train No. 11, New York limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive New York 1:00 p. m.  
Train No. 12, New York limited, leave New York 1:00 p. m.; arrive Memphis 9:15 p. m.

Train No. 13, New York limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive New York 1:00 p. m.  
Train No. 14, New York limited, leave New York 1:00 p. m.; arrive Memphis 9:15 p. m.

Train No. 15, New York limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive New York 1:00 p. m.  
Train No. 16, New York limited, leave New York 1:00 p. m.; arrive Memphis 9:15 p. m.

Train No. 17, New York limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive New York 1:00 p. m.  
Train No. 18, New York limited, leave New York 1:00 p. m.; arrive Memphis 9:15 p. m.

Train No. 19, New York limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive New York 1:00 p. m.  
Train No. 20, New York limited, leave New York 1:00 p. m.; arrive Memphis 9:15 p. m.

Train No. 21, New York limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive New York 1:00 p. m.  
Train No. 22, New York limited, leave New York 1:00 p. m.; arrive Memphis 9:15 p. m.

Train No. 23, New York limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive New York 1:00 p. m.  
Train No. 24, New York limited, leave New York 1:00 p. m.; arrive Memphis 9:15 p. m.

Train No. 25, New York limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive New York 1:00 p. m.  
Train No. 26, New York limited, leave New York 1:00 p. m.; arrive Memphis 9:15 p. m.

Train No. 27, New York limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive New York 1:00 p. m.  
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Train No. 30, New York limited, leave New York 1:00 p. m.; arrive Memphis 9:15 p. m.

Train No. 31, New York limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive New York 1:00 p. m.  
Train No. 32, New York limited, leave New York 1:00 p. m.; arrive Memphis 9:15 p. m.

Train No. 33, New York limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive New York 1:00 p. m.  
Train No. 34, New York limited, leave New York 1:00 p. m.; arrive Memphis 9:15 p. m.

Train No. 35, New York limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive New York 1:00 p. m.  
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Train No. 39, New York limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive New York 1:00 p. m.  
Train No. 40, New York limited, leave New York 1:00 p. m.; arrive Memphis 9:15 p. m.

Train No. 41, New York limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive New York 1:00 p. m.  
Train No. 42, New York limited, leave New York 1:00 p. m.; arrive Memphis 9:15 p. m.

Train No. 43, New York limited, leave Memphis 9:15 p. m.; arrive Atlanta 11:40 a. m.; arrive New York 1:00 p. m.  
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Train No. 58, New York limited, leave New York 1:00 p. m.; arrive Memphis 9:15 p. m.

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Train No. 82, New York limited, leave New York 1:00 p. m.; arrive Memphis 9:15 p. m.

# SUMMERING IN THE NORTH

## NEW GO LIMITED

Ohio Central R.R.  
Illinois Central R.R.  
For a free copy of the new and complete list of resorts in the North, South and West, send your name and address to the New Go Limited, 100 N. La Salle St., Chicago, Ill.

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# THE JACKSON CHURCH

That was a timely suggestion of Bro. Spence last week. The help we have received from Atlanta may be turned to our disadvantage. It is possible for us to think our little subscription is not needed now. Brethren, all that has been pledged to that building is needed. If you can't pay it all, pay what you can now and the rest hereafter. Let us get that house off our hands and then do something else grander even than that.

## COLPORTAGE

The Baptists of East Mississippi are trying to supply the people with Bibles, Testaments and such religious books and tracts as they need. This work is of paramount importance. But to carry on the work we shall need a contribution from all our churches. Brethren Phillips and Breckenridge are in the field. They cannot sell books enough to pay their salaries and pay for the books too. They are expected to take collections in the churches whenever it is convenient. The pastors are requested to take collections to help on this work.

Our preachers will do well to begin now to get ready to go to the minister's Institute at Clinton; and the churches will do well to read Bro. Leavelle's plea and help them to get ready. Brethren, it is a great opportunity, don't fail to avail yourselves of it.

## BIG MISTAKE

DEAR RECORD:—Last week the "types" made me say, "Let THE RECORD go on criticizing everybody and everything." I meant to say the Recorder. I have not known THE RECORD as criticizing the B. Y. P. U. movement, but rather supporting it in our Southern churches. L. N. BROOK.

## CATARH SYMPTOMS

AS DESCRIBED BY DR. HARTMAN IN A RECENT LECTURE.

"The symptoms vary according to the place where the catarrh is located. Catarrh in the head, nose stopped up; pain in forehead; severe in nose; bad breath; sneezing; watery eyes. Catarrh of the throat—voice husky or hoarse; tickling in throat; hawking; spitting up; sore throat and enlarged tonsils. Catarrh of the stomach—indigestion; tongue coated; water brash; fullness after eating; hawking and spitting after meals; dizziness and irregular appetite. Catarrh of the bronchial tubes—cough; pain in chest; gradual loss of flesh; cough worse at night and morning; tightness in upper portion of chest and sometimes night sweats. This form of catarrh will soon end in consumption if not cured."

Dr. Hartman used Pe-ru-na in over thirty thousand cases before it was introduced to the general public as a catarrh remedy. Pe-ru-na as a remedy for chronic catarrh, whether in the head, nose, throat, lungs, stomach, kidneys or bladder, has become known all over the civilized portions of North America. The reason for which Pe-ru-na has taken the lead of all other catarrh remedies are: First, it never fails to cure when properly used; second, it permanently cures instead of giving temporary relief; third, it cures chronic catarrh wherever located; fourth, it is composed entirely of vegetable products and is perfectly harmless; fifth, the personal advice of Dr. Hartman in any case of chronic catarrh can be had free of charge by letter by any one taking Pe-ru-na.

One of the best books ever published on chronic catarrh by Dr. Hartman is being sent free to any address by The Pe-ru-na Drug Manufacturing Company of Columbus, Ohio.

## DIED

Eld. J. T. Pitts passed away at his home in Pontotoc county, October 30, 1896, at the age of 81 years. He was a native of Georgia and had been a member of the Pontotoc Baptist Church for many years. He was a man of great piety and a devoted minister of the Gospel. His funeral was held on November 1, 1896, at 10 o'clock, and was attended by a large number of friends. He was buried in the Pontotoc cemetery.

## IN MEMORY OF BRO. P. K. EGGETT

Whereas, It was the will of our Heavenly Father to take from us, on the 5th day of November, 1896, our beloved brother, P. K. Eggett, son of Mr. and Mrs. G. W. Leggett, and

deem it fit that we shall place on record our appreciation of him as a moral and Christian young man. Therefore be it

Resolved, By Fairfield Baptist church, that we bow in humble submission to the will of our Father in heaven; that we mourn the loss of our dear brother who has been called from earth to heaven. Thank God, we do not mourn as those who have no hope, for he has gone across that "bourn" from whence no traveler ever returns," beyond which is heaven.

Resolved, That in the death of our Brother P. K. Eggett, the church has lost a brother whom we all loved; whose life was full of promise and virtue, endeared him to his church and to all who knew him; whose dutiful life to his parents was a model for other young men to follow.

Resolved, That this church extend to his bereaved parents, brothers and sisters, our heartfelt sympathies in their affliction.

JAMES THOMAS PENNY.

James T. Penny was born July 25, 1840, near Florence, Lauderdale county, Ala., and died January 4, 1897, at his home, near Florence.

Lee county, Miss.

He had been very sick with protracted fever, but was improving and on the morning, and not over an hour before his death, was conversing with his family about the farm work and laying out plans that he designed to prosecute when he was fully restored, he suddenly exclaimed, "I believe I'm dying," and in less than one hour,

"Like a clock tired of beating time, The weary wheels of life stood still."

In his early life his father moved to Mississippi, settling near Okolona, in Chickasaw county, where he grew to manhood. Responding to his country's call to arms, he attested his fealty to the South as a patriotic soldier by many honorable wounds gotten in battle from one of which he suffered, being lame for life.

He was happily united in marriage, in 1870, to Miss Emma Wheeler, who, with two sons near manhood's age, survive him. He was a member of the Masonic fraternity, having received his degrees in Prairie Lodge, at Okolona, holding his membership, by affiliation, with Palmetto Lodge, at this place, at the time of his death. During a protracted meeting, conducted by Elder M. T. Martin at this place in October, 1892, he was happily converted and joined the Baptist church, being baptized by Elder J. A. Rogers.

In every station, and relation of life, Brother Penny was true to his convictions, in his home life being conspicuous for his affectionate love and tender care for his family and neighbors; in the mystic brotherhood he was humble, preparing to serve rather than govern and rule; in the church he was meek, walking orderly in the ordinances, implicit in the faith and obedience to the gospel, choosing the approbation of his own conscience rather than the applause of men. Relations and friends mourn his death. Peace to his ashes.

J. S. CATHERERS.

January 5, 1896, Mrs. Julia Ann Young, aged seventy-five years. Sister Young was born in South Carolina, but came to Clark county, Miss., when a child. She was for many years a member of the Baptist church, and lived to raise several children, the most of whom have preceded her to the tomb. She died, and was buried in Stone-Well, January 8, 1896.

J. B. HODGES.

DEAR RECORD:—My husband, Mr. Stranburg, is quite sick with la grippe and rheumatism. The Eupora says so to it that our temporal needs are all supplied. A noble band are they.

Respectfully,

MRS. A. B. STRANBURG.

Eupora, Miss.

We trust the Lord's best blessings will be with our brother, and that he will soon be himself again.—EDS.

brilliance to the event that was to unite the fortunes of the happy couple.

Miss Buck with deft skill rendered a beautiful wedding march, as the fair bride and groom were preceded to the nuptial altar by their friends, Dr. Armstrong and Mr. Gales, and followed by Messrs. Wilson and Mr. Steiner, and during the ceremony, low, sweet strains of music accompanied the preacher's voice.

At 10 o'clock Mr. and Mrs. Collier took the north-bound train under showers of rice which fell from the hands of loving friends.

R. A. C. Cleveland, Miss., Dec. 19, 1895.

RECEIPTS FOR THANK OFFERINGS, ETC., TO MISSISSIPPI COLLEGE.

Mrs. E. D. Miller, Holly Springs, \$2 50.

J. J. Henderson, Sardis, \$5 00.

Mrs. H. H. Barkdale, Hardy, 2 50.

Morgan's Fork church, Cary Association, 1 85.

Ladies of Galilee church, Gloster, 9 15.

French Camp church, Chester Association, 3 30.

Bear Creek church, Chester Association, 1 35.

Peach Creek church, Coldwater Association, 4 00.

Mrs. B. K. Henderson, Sardis, 1 00.

Mrs. W. A. Chapping, Aberdeen, 10 00.

J. E. Lard, McComb City, 1 00.

L. M. Stone, Meridian, 25 00.

Little Bahala church, Fair River Association, 1 00.

J. A. Bethune, Langford, 1 00.

Spring Hill church, Chester Association, 1 30.

Wake Forest church, Chester Association, 1 00.

New Hope church, Chester Association, 50 cts.

Mt. Olive church, Chester Association, 1 25.

Mrs. J. R. Collier, Leland, 1 00.

Mrs. F. D. Turner, Glen Allen, 1 00.

Brookville church, Columbus Association, 18 30.

Hermantown church, Union Association, 4 00.

Hermantown S. S., Union Association, 2 60.

Palmetto church, Central Association, 7 55.

Ebenezer church, Coldwater Association, 1 00.

Sike's Chapel church, Chester Association, 1 07.

Forest church, Springfield Association, 5 00.

Clear Springs church, Chester Association, 1 50.

Friendship church, Union Association, 5 55.

Fair River Association, by Mrs. Lena Hobbs, 8 25.

W. N. Nash, Starkville, 1 00.

Utica church, 18 55.

Utica S. S., 5 00.

Holly Springs S. S., 4 40.

Hernando church, Coldwater Association, 5 00.

Crystal Springs church, 7 50.

Mrs. W. L. Turner, Holly Springs, 1 00.

Salem church, Central Association, 3 30.

New Hope church, Central Association, 4 75.

New Hope Madison W. M. S., 3 25.

Port Gibson church, 1 00.

Panola S. S., 11 80.

New Zion church, 2 25.

Learned church, 8 65.

Shubuta S. S., 1 00.

Louisville church, Louisville Association, 2 10.

Pleasant Hope S. S., 5 15.

C. H. Bethune, Langford, 1 00.

Union Hall S. S., 2 25.

New Salem church, Central Association, 4 30.

Mrs. Katie L. McDowell, Flora, 10 00.

Hopewell church, Coldwater Association, 5 00.

L. N. Brock, Moss Point, 1 20.

J. P. Wise, Hazelhurst, 5 00.

G. A. Hill, Sardis, 1 00.

Durant church, 4 40.

S. S. Jacob, Fayette, 1 00.

Sardis church, Cary Association, 2 45.

Concord church, Central Association, 5 15.

W. J. Wilson, French Camp, 5 00.

Mrs. Easterling and Mrs. Moore, 2 00.

S. H. Lusk, Arkabutla, 1 00.

Mrs. S. J. Webb, Gloster, 1 00.

Mrs. E. J. Manning, Days, 1 00.

see a mistake in any of my report, write me a card and I'll correct it through the paper.

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Hope that other mothers may find the same relief for their little ones, in using these articles that I have for my baby, and you most sincerely, I am, Very truly yours,

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